

# The Republican.

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## TRIAL OF MR. CARLILE.

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*Wednesday Evening, 9 o'clock*

BEFORE this number of the *Republican* is issued to the world, the fate of Mr. Carlile will probably be decided. Whether the verdict of the Jury who are to decide upon his case, shall consign him to a dungeon for the next two or three years, or perhaps for life, or whether it shall restore him to his family, his friends, and his business ; in either of these cases, he will carry along with him the greatest satisfaction which an honest man can enjoy,—the consciousness of having done right in the first instance, and of having bravely defended himself in the hour of trial and difficulty. When Socrates was about to be deprived of life, one of his friends expressed to him, his regret that he should *die innocent*: “What,” said the sage, “Do you wish that I should *die guilty*? ” The greatest consolation which a man can receive, while suffering beneath the iron rod of persecution, is the confidence which results from his injuries being undeserved ; and should the verdict of the Jury be given against him, Mr. Carlile will receive this consolation in a great degree. The unprecedented interest and sympathy, which his case has excited, is a proof that *public opinion is with him*, that the mass of the People are the enemies of religious persecution, of intolerance, bigotry, and tyranny. The question with the public, (and it is to be hoped that the Jury will look at it in the same point of view,) is not whether Mr. Carlile is right or wrong in his opinions,

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R. Carlile, Printer, 55, Fleet Street, London.

but whether he has acted *from a purity of motive*, whether he is a *malicious person*; in short, it is whether or not he has published the *Age of Reason* with a view to corrupt the morals of society. If the parties engaged in the prosecution are unable to prove this, their case cannot be made out, for when there is no *bad intention*, there is *no crime*. It is in vain that a servile tool in the garb of a Judge, declares in the accustomed jargon of the bar and the bench that Christianity is part of the law of the land, for whatever might formerly be the case, Mr. Carlile has proved over and over again, that the Act of Parliament, usually called Mr. Smith's Bill, has completely destroyed the protection which the Christian religion received from the laws of the country. That Mr. Justice Abbott should wish to explain away the application of this statute, is not surprising, when it is considered that the act authorises any person to deny the existence of the Trinity. It is, however, to be hoped, that the Jury will be led away by no such explanation, that they will judge for themselves, and if they do this, there can be no doubt of their immediately pronouncing a verdict of Not Guilty.

The conduct of the Judge, and of the Attorney General, in the proceedings of the two days which have already passed, has been partial and malignant in the extreme. The only mode of defence by which Mr. Carlile could hope to escape the vulture fangs of the law, was by shewing that he had no evil intention in publishing the work, and he could not do this better than by shewing that it contained nothing immoral, and that the objections which Paine makes to the divine origin of the Bible were well founded. This was his *only* defence, and the *only* one he could have, which was likely to justify his conduct in the eyes of the Jury and the world. He was permitted to read the *Age of Reason* through, but the moment he began to comment upon the various passages of the Bible, he was interrupted by the Judge, who declared that he would not suffer any observations to be made which impugned the divinity of the Christian religion; by means of this sweeping declaration, he deprived Mr. Carlile of the

greater part of his defence, and as the latter very justly observed, shewed a determination to confine him in a dungeon without even the privilege of a hearing.

One of the most arbitrary practices in a trial of this description, is the privilege which the Attorney General is allowed of interrupting the Defendant, when the latter happens to make any observations which may be considered too harsh for the delicate ear of his opponent. During the first day's proceedings, there was no room for the exercise of this tyrannical mode of annoyance, but to day has afforded several opportunities for the harpies of the law to interpose their malignant objections. Whenever Mr. Carlile was entering upon any thing that was likely to shew that he had published nothing but what had been repeatedly published before, without exposing the authors to the notice of the law officers of the crown, nay that several of these authors had actually been pensioners and parasites of the present government, whenever Mr. Carlile was attempting to do this, he was immediately interrupted by the Attorney General, whose appeal was directly answered by a prohibition from the Judge. When we consider the powerful array of learning and talent, that a Defendant has to contend against, when we see three or four of the most dextrous, diligent, and cunning sycophants the bar can produce, selected to oppose him, and to watch for any false or faulty step he may make, for the purpose of throwing him into confusion, it is almost impossible that a fair trial can be expected. Is it not enough that a wily hypocrite, in the character of a Judge should be watching for opportunities to interrupt him and to lead him off his guard, without being exposed to the impudent intrusion of men who are officially employed to pursue him to destruction? But in the English government every thing is of a piece. Every thing tends towards despotism. The Judge, in what should be a Court of Justice, explains the law as he pleases, which is always on the side of his employers; and if the law is in any case doubtful, instead of allowing a defendant the benefit of the doubt, he turns it against him by giving an opinion,

which opinion is immediately recorded and observed as a solemn legislative decision. In such a state of things it is impossible to look for any thing but tyranny from the bench, and the only chance which a defendant has, is the probability that an honest Jury will set the *dictum* of a wicked Judge at defiance.

The folly of this prosecution is equal to its malignity. The proceedings of the trial will make more Deists than Mr. Carlile would have done by selling the *Age of Reason* during the remainder of his life. Every interruption which he has received, will be considered by the public as a proof that his prosecutors apprehended he was going to say something that was *unanswerable*. Besides which, there is the publicity which will be given to the work by means of the trial; a publicity which will far exceed that of any other work on the same side the question, that ever was written.

In the next number there will be room for making some observations on the result of the trial, a result which will be of more consequence than any event which has ever taken place in the criminal jurisprudence of the country.

W. T. SHERWIN.

To the Editor of the REPUBLICAN.

SIR,

The great importance which is attached to the depending prosecution against Richard Carlile for publishing Paine's *Age of Reason*, and the extreme solicitude of the disinterested part of society to the event of his trial, has been strongly manifested; besides the solemn issue which is to be decided, the respective parties to it claim general attention. On the part of the prosecution we see arranged, in hostile attitude, the Government, a great majority of the Clergy of all degrees and of all denominations and sects, the Law in all its branches, from the Chief Justice to the expecting candidate for the bar, many of the Bankers and Merchants, and such of the Nobility who think the People are yet to be humbugged by the

*Untired cuckoo note of Church and State.*

On the other side is Carlile, a printer, without friends or protectors, except amongst that class of society who are anxious for full and liberal discussion and investigation of the religion of the country as established, not by our Creator, but by act of Parliament.

Paine is designated by those who knew him not, and by those who have not read his works, as a profligate, immoral character, and an Atheist, setting God and man at defiance.

His whole life has been public; in the very front of society in England, America, France, and finally in America, he required and preserved the esteem, the veneration, and the affection of Franklin, Washington, Adams, Hamilton, and of many great political characters and moral writers of this country. His attempted degradation and abased conduct are asserted, after his death, by some interested fanatics and sectarian mountebanks, who are to exist on the destruction of his character, and who have not hitherto produced any testimony to support their calumnies. These infuriated zealots have often been invited to discuss freely the sentiments, the tenets, and conduct of Paine, but they have not accepted the invitation; it is now repeated, and let his enemies support their assertions, or their silence will refute their slanderous calumnies.

It is fair and just to the character of this dead man, that his creed and opinions should be fully known; and, surely, as to his tenets, we may candidly search for them in those works which are calumniated by the charge of impiety, blasphemy, and atheism. Hear him, then, and afterwards read the sermon of Christ on the mountain, so much relied on by Mr. Erskine against Williams, the former printer of Paine's *Age of Reason*, and against whom a verdict of guilty was obtained twenty-two years ago, when public thinking and free discussion had marched but slowly into society.

Paine says, "I am aware of the difficulties that attend this subject, and from that consideration, I have reserved it to a more advanced period of life. I intended it to be the last offering to my fellow-citizens of all nations, when the purity of my motive could not be questioned, even by those who might disapprove the work."

"I believe in one God, and no more, and I hope for happiness beyond this life."

"I believe the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavouring to make our fellow-creatures happy."

Nothing can be more solemn, simple, just, and beneficent

than this text; it is contained in the precepts and declaration of Christ himself, for it was the religion of Christ. Compare and read, my countrymen, the creed of Paine with the sermon of Christ on the mountain, trust to the evidence of your own senses, the task is obvious and easy, you require not the churchmen, the lawmen, the statesmen to assist you.

The commentaries of Paine, in his Age of Reason, are consistent with this simple and just text, and by slanderers and interested fanatics only you are told otherwise.

The topics which Paine has discussed have been written, printed, and published for above one hundred and fifty years past, and are to be had in every bookseller's shop in London, even in that of Mr. Rivington, one of the Society embodied to suppress their sale, and to prosecute the publishers and sellers, under the title of the Society for the Suppression of Vice.

The writers of these publications containing precisely the same tenets and opinions to be found in Paine, are Lord Bolingbroke, the confidential Minister of our good and pious Queen Anne, Locke, Milton, Hobbes, Chubb, Middleton, Tindal, Collins, Hume, the Secretary of our Ambassador in France, and others of their time, and more recently by Gibbon, who dedicated his work to Lord North, the favourite Minister of our good and venerable King, who himself accepted a splendid copy, which is now in his Majesty's library, and who, so far from prosecuting, or being advised by his Ministers to prosecute, Mr. Gibbon, for the sentiments and opinions, that he appointed him one of the Lords of Trade, with a large salary, and yet, the most liberal minded of our bishops considered the assertions and opinions of Mr. Gibbon so cutting, though polished, and for that very reason, perhaps, the wounds were deeper, that he published a long and augmentative answer; with what success, let the impartial world decide. And the last author on this interesting subject, is the Right Honourable Sir William Drummond, one of his Majesty's most honourable Privy Counsellors, who was our Ambassador at Naples for several years, and most ably and honourably discharged the important duties which at that period called forth his patriotic exertions; and it did not appear to the world, nor to his Majesty's Government, that the profession of tenets and opinions, in concurrence with those in the Age of Reason, and which are to be found in his *academical questions*, and his *Œdipus Judaicus*, at all disqualified him, or diminished his

diplomatic energies from holding his situation, or fulfilling his duty ; and so thought his Majesty's Ministers, when they appointed Sir William Drummond a Privy Counsellor, and gave him a pension of two thousand pounds a year, in reward for his able services, and in compensation of the large sums which he had generously expended to promote the interests of his country ; and may he long enjoy it, although it may be the lot of Carlile to be imprisoned and ruined for doing precisely the same act ; not indeed the writing similar sentiments, for few can rival the classic compositions of Sir William Drummond, but in the printing and publishing only, in which his zeal and sincerity, cannot be questioned, for he printed his last elegant and able work, *Edipus Judaicus*, at his own expence, and gratuitously distributed the copies.

Mr. Gibbon and Sir William Drummond have been almost unanswered, and they have been left entirely untouched. Ministers, Priests, and Lawyers, measure well their blows before they strike, they shew prudence in their anger ; they very properly leave the question of religious doubt to be settled between the Creator, and the honourable and right honourable sceptics, but the sceptics among the lower orders, now the pious and exemplary operation of burning is exploded, are to be imprisoned, fined, and ruined, and their wives and children thrown upon the dunghill like hogs, as an example to the swinish multitude, there yet remains the constitutional buckler of a British Jury to protect this man from such shameful and unjust oppression, and that Jury ought to know, that Carlile merits their protection even beyond the justice of his case, by an act of liberality and free discussion, which evinced the perfect justice of his opinions. Men were employed at Carlile's door to sell and distribute opinions written by some dissenting Ministers, in answer to Paine's *Age of Reason*, and written too in that *usual milk of human charities* which belong to those zealous apostles ; yet Carlile, so far from wishing to interrupt or annoy these people, invited them within his shop, which they accepted, and actually gave them all his aid, to promote the circulation of his opponents' works.--I fear, if we were to say to the higher orders who now prosecute this man, go thou and do likewise, our solicitation would be vain, but a British public will not fail to mark this strong contrast of liberality in the lower order, and persecution in the higher order.

I remain your constant reader,  
Hackney, 12th Oct.  
1819.

WILLIAM JAMES.

*To the Editor of the REPUBLICAN.*

SIR,

SEEING that a meeting is called for the suppression of blasphemous and treasonable publications, I fell into these reflections, (thinking no harm myself, I did not suspect others) I said to myself, How "fortunate I am to be born in this enlightened age, when the light of Reason has illuminated all the world, and animated all mankind! What a blessing to find that men can be reasoned into good sense, and come to a right understanding through the medium of the press. Surely," said I, "the Society for Suppression of Vice, in conjunction with the Bible Society, are going to *sell* no more Bibles. No, no! they are now going to give away books of science, and open national seminaries, where twenty or thirty scholars can be educated all at one time in the principal branches of useful knowledge; and instead of publishing religious tracts with the deaths of children that never existed, who they say died with the gloomy weight of Christianity on their tender minds, that hurried them into a decline, and sunk them into their graves." Then I considered that there would be tracts distributed with the element of the sciences, and put into the hands of children to prepare them and make them familiar with them, without the assistance of teachers, and then all the religious tracts, which are a disgrace to the authors and publishers, and degrading to the Almighty, will be set aside, and the tracts of science, morality, and virtue, substituted in their place. Then, I assured myself, of this being the age which the ancients looked for so many ages ago; this was to be the age when all mankind was to become happy. Thanks be to our English nation, the most opulent and learned men of the day, who know the blessing of that divine gift, reason, now they are going to set an example and call for the aid of all the reasoning citizens to assist and encourage the full liberty and exercise of that divine gift, then we shall have better servants, better masters, better parents, better children, and better subjects; and as to myself, I shall be no longer an outcast of society. It is really a fact, that about twenty-five years ago I had a desire to belong to the Freemasons, but being candid in declaring that I considered the Bible to be a human invention, and that I did not believe it to be written by inspiration from God, I was objected to on that reason, and no other. Another time I had a notion of joining the Free-Thinking Christians, when in Cateaton Street, and was objected to for the same reason.

Under these circumstances, I was in full hopes of being, for once in my life, admitted to the society of men of liberality of sentiment; but no, I must still wait with expectation. The time will come that men will not conceal their sentiments, nor be ashamed to own that they are Deists. I then, perhaps, may find an opening into society, where I may declare my sentiments without danger of offending or being set at nought.

I must acknowledge, that I felt myself very much disappointed when I heard this meeting is for the purpose of suppressing all the publications of the present day that are calculated to diffuse reason, good sense, morality, and virtue into the minds of all classes of People, and to stifle that reason that has burst its fetters, and is now about to be imbibed by every rational man, who has a desire to see all mankind happy and comfortable in enjoying the full exercise of their reason. Therefore, under these disappointments, I do assure you that I do not mean to sign that petition.

In respect to Deists, I beg leave to inform you, that I do consider all the authors of science, whether ancient or modern, to be true and real Deists, whatever might be their principles in point of religion, I leave that out of the question. I do contend, that there is no way of exalting our ideas of the Deity but by the study of the sciences; there we see the wisdom and goodness of the Almighty displayed in his works; and all those authors of every science, notwithstanding their being professed Christians, have imperceptibly and undesignedly spread the principles of Deism. This being truly the case, I hope and trust these meetings will also prevent all the scientific works from being spread abroad, for it is the sciences that have opened men's eyes, and brought them to the light of reason, or we should have been priest-ridden more than we are, if it is possible.

Your constant reader,

W. DAYE.

Sherborne Lane, Cannon Street.

P. S. I have heard it maintained, that the lines that go across the shoulders and the back of the ass, never were on that beast before Christ rode him, and that they are the type of Christ's crucifixion. Now, Sir, I beg leave to ask, is that the reason the priest, in baptism, marks the infant with the sign of the cross, to the end, that he may be kept in darkness, and become as ignorant as an ass, in order that the priest may ride him the better?

To the Editor of the REPUBLICAN.

SIR,

I HOPE your correspondent Mr. J. A. Parry, will not take it amiss if I should differ from him on one very important point in his letter to you of the 20th ult. inserted in your last number; but as discussion is the best means of securing unanimity among the friends to liberty, I need not make any apology for so doing.

He says, "that with persevering energy, we may soon be enabled to regain our rights, and share those blessings, which nature

intended equally for all her sons." The sentence, I confess, is rather ambiguous, and it is therefore very possible I may have mistaken his meaning; but the words, "and share those blessings which *nature intended equally* for all her sons," appear to me to allude to an interference with private property, or rather to an anticipated division of what may be considered by the People a superabundance of landed property, in case the present convulsion should end in raising the People to that importance in the Government of their country, and in the scale of society, which I should think every one who has the least spark of patriotism flowing in his veins must be anxious to witness. If my interpretation of the words be correct, I cannot help regretting that Mr. P. should advocate a measure so much in opposition to that spirit of universal justice which the Reformers themselves boast of as being their anchor. Designs such as these can have no other effect than that of operating as serious objections against their demands, and of compelling the whole of the landed interest, and those in any way connected with them to unite with their oppressors in their unjust warfare; by which means the contest must be such as every man, even the greatest friend to liberty, must dread; whereas by openly declaring that they have no such designs, and which I understood they had done, and by adhering to their maxim of universal justice, sooner or later, the *Gentlemen of England* must see that the only way to secure their own liberty and property is by volunteering their assistance in securing the freedom of those who alone can render their own possessions of any avail to them.

Dr. R. Watson, one of the most steadfast democrats of the day, in his life of Fletcher of Salton, a work that should be in every one's hands, decidedly opposes the absurd notion of the equalization of property. I shall therefore make a few extracts from his valuable work for the consideration of Mr. P., and those of your readers who may have read his letter under the same impression as myself.

"One objection," he says, "to trusting the People with a share of the legislature, is a pretended fear lest they should level all distinctions, and divide private property equally amongst themselves. This objection has no foundation in truth. The house of peers and the legislative bodies of every country, are of different ranks, and possess different shares of property, yet they have equal votes in framing the laws; nor was it ever known that the poorer suggested a plan for equalizing the property of the rich."

"In a Republican army there are no examples of the soldiers complaining, because their pay is inferior to their generals. They are sufficiently happy in the conviction that their courage and patriotism will be rewarded, provided they acquire the good opinion of their countrymen, and that there are no insurmountable obstacles in the way of their promotion."

After alluding to the suffrage of what are called "the Lower Orders," he says, "Were any exclusion to take place, it ought

to be the rich, because property takes care of itself; but a free People would never violate justice. They would cherish the fraternal principle, and carefully avoid every thing tending to promote envy and strife."

"He who is more industrious than his neighbour will consequently enjoy more wealth; and certain pursuits, as they require more application and genius than others, ought to be proportionably rewarded."—"Besides the produce of our own industry and talents, we have a right to the property of our deceased parents and relations, under certain restrictions."

"A great number of well meaning People dread the loss of all property, were the slightest reform to take place. By their obstinacy, or rather want of reflection, they endanger the very wealth which they are so solicitous to preserve, and may occasion a convulsion, which all good men wish to prevent." A little further on he says:—

"In treating of the land, it is necessary to make this distinction, that although the land, in an uncultivated state, is common property, yet *the labour bestowed, in cultivating and improving it, is private property of the most sacred kind*. Let private property remain sacred, and let a tax, equal to what may be supposed its natural value, be levied to defray the expences of Government. The present land tax in Great Britain amounts to about two millions annually, (1798) and although a much smaller sum would be sufficient to defray the expences of a well regulated Government, it could be increased to three millions; and yet all those not possessed of a hundred a year, independent of their daily labour, might be totally exempted."

Begging Mr. Parry's attention to these extracts, provided I should not have mistaken his meaning,

I remain, Sir, your obedient servant,  
H. COUSINS.

Hackney,  
October 4, 1819.

P. S. I should have preferred an anonymous signature, but I perceive that it would be contrary to your regulation.

To the Editor of the REPUBLICAN.

RICHARD CARLILE,  
ALL hail, intrepid champion of reason and human rights! I see, with great pleasure, that you are animated with enthusiastic ardour in the cause you have espoused by the divine and adorable Trinity, *Truth, Justice, and Sympathy*, who comprehend the sum total of virtue. And I remark, with great pleasure, esteem, and reverence, your arrangement of ideas, and your marshalling of the

phalanxes of reason and science, by means of the subcaenias served on our most eminent Ecclesiastics, Astronomers, Chymists, and Students in Ethics and Oriental Literature. Nevertheless, I tremble for your safety, whilst opposed to the bigoted cohorts of despotism and superstition. I fear that the intellectual gloom of the age is too great and nebulated by prejudice to duly appreciate your sentiments and devotion. I am, therefore, ever ready to aspirate my orisons, and in the most humble manner and posture invoke the Soul of the universe to be graciously pleased to enable you to confound and defeat all your opponents, on your approaching trial, by exhibiting them as equally thirsting for your blood and disparaging His being and essence. I most ardently desire that you may be enabled to demonstrate, that the figments of the anonymous authors in the book called "the Bible" have not been written at the periods assigned, nor by those to whom they have been ascribed. I trust that you will be effectually enabled to point out a variety of the antilogical passages abounding in those figments; and that you will satisfactorily demonstrate, that they ought not to be preferred to reason, supported by the irrefragable essence and system of Nature. And that if such men as Abraham, &c., were not exempt from lies, deceit, and perfidy, there ought not to be any confidence placed in the much more fallible mortals who have written their histories. I hope that you will exhibit the infernal Trinity, *Ignorance, Error, and impious Interest*, in all their odious deformities, because those demons have invented, promulgated, and sanctified systems of falsehood, which they continue to support in defiance of the voice of Nature and Reason, and derogatory to the Deity and of the universe. I hope that you will demonstrate the blasphemous absurdity of denying the coeval existence of matter, motion, and form with the Divinity. I anxiously hope, that you will triumph over all who persecute you for denying that 5823 years is the period of matter and animation; and that you will succeed in pointing out the blasphemous absurdity of inventing and supporting a doctrine which implies that the Deity awoke from his inert slumbers of exclusive existence through an infinite eternity (compared with which millions of billions of trillions of ages, are much less than a drop in the Ocean) and began to be good and beneficent by creating *matter from nothing, and educing motion and animation therefrom*. I hope that you will succeed in exposing to merited contempt and obloquy, all the impious libellers who calumniously intimate that the Deity was over-reached and defeated in his benevolent purposes in the creation, by a spirit whom he of course had foolishly made without foreseeing the consequence. I trust, that you will demonstrate by analogy and reference to the variety of tribes in the several species of vegetables in the Botanic world, and of Genera in the animal world, that the variations in our species depend not on zones or climates, and has existed prior to the period of the reputed creation, and remain a collateral and corroborative evidence of the

Divine preognitive disapprobation of the falsehoods invented in barbarous times. And that they unite with the discoveries of Geologists and of Zoologists, and with the prejudices of education, with human weakness, and the general consent of mankind, but particularly with the negation of the prolific principle to the production of opposite species (which limits the genera *de novo* to the first subjects) in supporting the belief of the being of a God, in defiance of the overwhelming reasons of Mirabeau.

I hope that you will render ridiculous the opinion entertained respecting the immortality of Adam and Eve, (during their ignorant innocence,) by shewing, that the decay and dissolution of identity is a necessary consequence of its use, and that nothing could be more impossible than that "the Garden of Eden" could accommodate them and their posterity even during a few centuries. I hope that you will demonstrate, that there is not an ounce more or less of matter in the universe than at the period of the reputed creation; and that if any of the bodies of the solar system were to gain or to lose, their gravities and motion would be affected, and their economies changed; consequently, that though we may strive to refine, rarify, subtilize, and spiritualize the human soul, we cannot with the utmost strength even of its own aid, form a single conception of it distinct from matter, and are forced to confess, that unless it be matter, it can be nothing, however grievous and mortifying the discovery and infliction may be. Hence it follows, that if a human soul weigh but a single ounce, and the average mortality of our species be only 1 per cent. annually on the population throughout the last 5,800 years, the aggregate weight of the souls of the departed would have long since exhausted our globe, if they were to abandon it for any of the celestial orbs. I hope that you will demonstrate the puerility of the imaginations which could conceive or enforce the idea of such an enormous increase of the aqueous matter of our globe as could possibly deluge it. I hope that you will demonstrate, that it was impossible a vessel, such as the ark is described, should have been sufficient to accommodate a pair of each species (not to say tribes) of the reptiles, insects, birds, and beasts, including the mammoth, and the amphibious animals inhabiting our globe, besides containing stores of soil for those who burrowed, water for the amphibious, (as well as for general use,) grain for the granivorous, herbage for the graminivorous, and flesh for the carnivorous, with numerous separations for defence against the depredations of the latter, and litter for an infinite quantity, and sufficient ventilation to support respiration, (a matter not contemplated by the author, as appears by his account of a single window, which remained closed during the flood), as well as a sufficiency of grooms to attend what, if capacious enough, would be more difficult to cleaue than a thousand Augean stables.

I hope that you will remark the numerous inconsistencies, contradictions, and falsehoods, throughout the remainder of Genesis,

and the books of the Pentateuch, as well as those following them. You may draw a sarcastic comparison between Sampson and our modern hunters, as the latter, with their horses and well-trained packs of hounds, are seldom able to catch more than solitary foxes. But, doubtless, it may be urged, that the 300 foxes caught by Sampson were inspired to present themselves to him, with the motive of being avenged on the Philistines for destroying some of their whelps, and that they were also inspired to combine their devastating traverses through the corn-fields of (not only a few paltry townships, but) whole nations, and that the firebrands were likewise inspired to protract their burning until all the corn of the Philistines was totally consumed. It is, however, to be remarked, that such a destruction must have caused a famine the following year, (although not mentioned by the hagiographer) and by the consequent diminution of game and poultry, must have severely afflicted instead of rewarded those foolish foxes, unless they took refuge amongst their friends in Judea, a circumstance rather doubtful, inasmuch as their posterity would have been suitable attendants to procure game and food for the prophet Elijah, without putting an angel to the trouble of performing such offices. I hope that you will expose the absurdity of the opinion of God's having been born of woman, who nevertheless ceased not to be a virgin although under the coverture of "Joseph the carpenter," let Mystagogues say what they please on the subject. It is to be hoped that you will likewise shew the absurdity of believing that God should have chosen a reprobate, or "a Devil," for the purpose of being by him betrayed, and that it is no less absurd to believe it possible that God, or a part of him, could suffer death, merely for the redemption of mankind, of whom not a quarter per cent. are saved, or preserved from their vices or passions; who (by the concurrent tenets of sects) from the future punishment denounced against them, I hope, that you will be enabled to demonstrate the ignorance and impious zeal of all who presume to make their particular creeds the standard of oral sentiment, and who daringly mock the Divinity whom they pretended to worship with their ironical, or rather virtual taunts of existence and power, by their interposition for the punishment of such as advocate opposite sentiments; and as it may be inferred from their conduct, that they conceive their Divinity to be too impotent to punish such human reptiles, as are at the worst or best only, ignorantly opposed to his will or existence, for which it would seem that these zealots conceive him and his religion to be equally obliged to them. It may be demonstrated that the conduct of such zealots is an impious calumny on God and true religion, by conveying the idea that he is too contemptibly weak to defend the latter, which is so irrational as to need the aid of the secular arm. I hope that you will demonstrate that the modern tyrants are more inhuman than those of the ancients, inasmuch as they fine, confine, and endeavour to destroy all who question the purity of their mythology, whilst

the ancient tyrants only expelled such from their country, as instance the Roman imperial tyrant Augustus, who only banished the poet Ovid for his infidel drollery, or ridicule of the religion of his country by his *Metamorphoses*. I trust, however, that the modern English and their philosophy will not be disgraced by metaphysic parology, in marking the triumph of opinion and partial interest, instead of reason, justice, and truth. I hope that you will succeed in demonstrating, that all religious persecutions have rendered the authors and abettors odious, have decided the fate of their characters and persuasions, and marked the triumph of the oppressed throughout all the periods of the Heathen, and the different Christian polytheism. Finally, as I am solicitous that we should not owe the eventual triumph of reason and recognition of human rights to your martyrdom or incarceration, I trust that you will demonstrate that the most religious and zealous sects have been generally in all ages and countries the most immoral, inhuman, and cruel, and that the administrators of our Government are so far from being averse to make common cause with "the beloved Ferdinand," that they would freely coalesce with "the Holy Inquisition," in defence of "the faith once delivered to the Saints," and of the title conferred on Henry the Eighth.

If the above address be deemed worthy, it will of course be honoured by insertion in your Republican. Although as an obscure individual, far from desiring notoriety, I would prefer an anonymous signature, if such were not excluded. I conclude with stating, that as I conceive you to be honestly devoted to human happiness, so I subscribe myself, although a stranger,

Your assured friend,  
**HENRY HATCH.**

Birmingham,  
October 4, 1819.

### ANTICIPATION; OR, ALBION'S REPUBLIC.

#### A SONG.

Tune—*Sprig o' Shalaf and Shamrock so green.*

I.  
Now breathe we the air wherein seamen can live,

Now taste we all bounties Dame Nature can give,

In Albion's Republic, the isle of the brave.

We've fought for our freedom, our freedom we've won;

No longer we pay for the light of the sun;

Nor banish'd to Afric, in deserts to groan:

The tombs of our fathers shall yet be our own,

"In Albion's Republic, the isle of the brave."

## II.

Whether Churchmen or Statesmen, our tyrants each one,  
 To Hades have fled, or Hanover have gone,  
 From Albion's Republic, the isle of the brave :  
 Imagined those Despots, when high was their sway,  
 That Britons, though patient, would suffer for ay ;  
 That tax, and that tythe, should increasingly flow :  
 So deem'd they ; but freemen in concert cry'd, No :  
 O'er Albion's Republic, the isle of the brave.

## III.

No Courts' costly splendours extinguish our fires ;  
 No lordlings now thrive on the worth of their sires,  
 In Albion's Republic, the isle of the brave.  
 No lawn sleeves insult our good sense and our God,  
 With lectures to kiss Aristocracy's rod ;  
 As if parsons to feed, men were born but to toil  
 No holy banditti divide now the spoil,  
 Of Albion's Republic, the isle of the brave.

## IV.

With Sydney and Hampden, those heroes repose,  
 Who died in the cause, and to joy turned the woes  
 Of Albion's Republic, the isle of the brave.  
 Far nobler to die for our dear native land,  
 With our country's regrets, 'midst a patriot band,  
 Than die like a fool for a knave or a sot ;  
 Such victims no more the fair annals shall blot,  
 Of Albion's Republic, the isle of the brave.

## V.

Then join hand in hand with a cheerful accord,  
 Our God is our Bishop, the law is our Lord,  
 In Albion's Republic, the isle of the brave :  
 Our toils but enliven, our spirits still soar,  
 Our eyes beam with pleasure, which ne'er beamed before ;  
 Our hearts dance with gladness, our homes smile with love,  
 And Heaven itself is but one step above  
 Fair Albion's Republic, the isle of the brave.



R. Carlile, Printer, 55, Fleet Street, London.